The University of Chicago

THE TEXT OF THE MAJOR FESTIVALS OF THE MENOLOGION IN THE GREEK GOSPEL LECTIONARY

A DISSERTATION SUBMITTED TO THE FACULTY
OF THE DIVINITY SCHOOL IN CANDIDACY FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

1935

By
MORGAN WARD REDUS

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CHAPTER I

INTRODUCTION

The Greek gospel lectionary has been read more than studied. The Department of New Testament and Early Christian Literature, Divinity School, University of Chicago, is attempting to do something to correct this deficiency on the part of scholars. A research project directed by Professors E. C. Colwell and D. W. Riddle is proceeding toward an exhaustive investigation of the text of the lectionaries. So far the intensive work on the text has been confined to the synaxarion. This present investigation initiates the work on the text of the menologion.

The menologion[1] contains the lections for the calendar year beginning with September 1. The occasion for the emergence and use of such a collection of scriptural passages was the celebration of days in honor of the Lord, the Theotokos, and numerous saints. A characteristic phenomenon in connection with the menologion is the diversity existing between the MSS in which it is found. These differences concern both the saints and the scripture passages. Another feature of the menologion is the omission of the text of the scripture to be read on the less important days and instead, a reference to a preceding part of the lectionary (synaxarion or menologion) where the lection for the day occurs. This lack of agreement makes the study of the text in a limited

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[1] E. C. Colwell and D. W. Riddle (eds.), Prolegomena to the Study of the Lectionary Text of the Gospels (Chicago: The University of Chicago Press, 1933), pp. 4-5. A short but adequate description of the menologion is given.

number of MSS difficult.

In order to make a preliminary study of the text of the menologion on the basis of evidence from the MSS accessible, the area of greatest uniformity was sought. Following the suggestion of Professor Colwell[1] that unanimity exists only on the days of the great festivals, an investigation was made, first, as to what days are considered major festivals, and second, as to whether the available MSS give the same lections on these days.

The Greek calendar has three classes of festivals: greater, intermediate, and lesser.[2] The greater class is subdivided into three sections:

I. Easter (Τὸ Πάσχα)

II. Christmas (Γέννησις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

Epiphany (Τὰ ἅγια Θεοφάνεια)

The Presentation of Jesus (Ἡ Ὑπαπαντὴ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

Annunciation (Ὁ Εὐαγγελισμὸς τῆς Θεοτόκου)

Palm Sunday (Κυριακὴ τῶν Βαΐων)

Ascension (Ἡ ἀνάληψις τοῦ Κυρίου)

Pentecost (Πεντηκοστή)

Transfiguration (Ἡ Μεταμόρφωσις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

Repose of the Theotokos (Ἡ Κοίμησις τῆς Θεοτόκου)

Nativity of the Theotokos (Τὸ Γενέσιον τῆς Θεοτόκου)

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[1] Ibid., p. 25.

[2] Discussion of the festivals of the Greek calendar may be found in the following works: H. A. Daniel, Codex Liturgicus Ecclesiae Orientalis (Lipsiae, 1853), IV, 236 f.; J. Dowden, The Church Year and Calendar (Cambridge, 1910), chap. x; Louis Duchesne, Origines du Culte Chrétien (3rd ed.; Paris, 1902), chap. viii; Nicolaus Nilles, Kalendarium Manuale Utriusque Ecclesiae Orientalis et Occadentalis (Oeniponte, 1896), I, pp. 32 f. (de festorum divisione). This is by no means an exhaustive bibliography but it is sufficient, especially since there is no disagreement on the point under consideration.

Exaltation of the Cross (Ἡ Ὕψωσις Τιμίου Σταυροῦ)

Presentation of the Theotokos (Εἴσοδος Θεοτόκου)

III. Circumcision (Ἡ Περιτομὴ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

Nativity of St. John the Baptist (Τὸ Γενέσιον τοῦ Προδρόμου)

SS. Peter and Paul (Τῶν ἁγίων ἀποστόλων Πέτρου καὶ Παύλου)

Beheading of St. John the Baptist (Ἡ ἀποτομὴ τοῦ ἁγίου Ἰωάννου τοῦ Προδρόμου)

Four of these festivals, namely, Easter, Palm Sunday, the Ascension, and Pentecost are a part of the synaxarion. The greater festivals of the menologion are the remaining thirteen.

An examination of the lectionaries[1] accessible in photostats, published collations, and lectionary MSS revealed approximate uniformity in the passages of scripture read on the days of the greater festivals. The passages are listed below following the date and name of the festival. Ὄρθ(ρος) and Λειτ(ουργεία) distinguish between the matins and the liturgy.

September 8. Nativity of the Theotokos. Luke 1:39-49, 56 (Ορθ). Luke 10:38-42; 11:27-28 (Λειτ).

September 14. Elevation of the Cross. John 19:6, 9b-11a, 13-20, 25b-28a, 30b-35a (Λειτ).

December 25. Christmas. Matt. 2:1-12 (Λειτ).

January 1. Circumcision. Luke 2:20-21, 40-52 (Λειτ).

January 6. Epiphany. Mark 1:9-11 (Ορθ). Matt. 3:13-17 (Λειτ).

February 2. Presentation of Jesus. Luke 2:22-40 (Λειτ).

March 25. Annunciation. Luke 1:24-38 (Λειτ).

June 24. Nativity of St. John the Baptist. Luke 1:1-25, 57-68, 76, 80 (Λειτ).

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[1]See the next chapter.

June 29. SS. Peter and Paul. Matt. 16:13-19 (Λειτ).

August 6. Transfiguration. Luke 9:28-36 (Ορθ). Matt. 17:1-9 (Λειτ).

August 29. Beheading of St. John the Baptist. Mark 6:14-30 (Λειτ).

For August 15, Repose of the Theotokos, and November 21, Presentation of the Theotokos, the MSS regularly accord only a reference to the scripture passage to be read. The lections for the Ὄρθροι on September 14, December 25, January 1, February 2, March 25, June 24, June 29, and August 29 are usually referred to but there is no agreement among the MSS at these points. Occasionally text is given for some of them.

The text consistently embodied in the MSS for use at the greater festivals amounts to almost one hundred and seventy-five verses. Hence, the result seemed to justify a limited study of the text of the menologion on the basis of these lections.

The individual blocks of text vary in length from three verses to twenty-five. Obviously, the shortest passages are inadequate for a conclusive evaluation of the text particularly where there is little variation from the Textus Receptus. There are, however, passages long enough to warrant a discussion of the type of text. The four that are most promising are the sixty-four verses of Luke 1, the thirty-three verses of Luke 2, the twenty-two verses of John 19, and the seventeen verses of Mark 6. The eligibility of the shorter passages for a similar analysis will depend on the number of variants which they contain.

The suggestion that the most intelligent method of studying the text of the lectionary is on the basis of the individual lection as a unit[1] has been recognized and followed with the ex-

[1]Colwell and Riddle, op. cit., pp. 13 f.

ception of chapters 1 and 2 of Luke. September 8, March 25, and June 24 have lections taken from the first chapter of Luke and these have been discussed together. The same is true of the second chapter of Luke from which have been taken lections for January 1 and February 2.

The character of the readings found in the lections for the greater festivals will be the primary focus of our discussion. What classification can be made of these readings? With what groups, families, and MSS are they in closest agreement? The classification of MSS made by von Soden is the most extensive and will be taken into consideration along with previous work and more recent studies. Of the latter the work on the Caesarean text is of special importance.

CHAPTER II

THE MANUSCRIPTS

The collations of twenty lectionaries provide the basic data for our discussion of the text of the greater festivals of the menologion. In addition to these, two small fragments were collated. As a check upon results obtained from the 20 MSS, collations of 41 other lectionaries in the lection for September 14, and 14 other lectionaries in one of the lections for January 6 (Mark 1:9-11) were placed in my hands. These MSS were collated by Professor E. C. Colwell; they will be discussed further in connection with the appropriate lection.

The identification, date, and extant contents on the days of the greater festivals comprise the information in the list that follows. The MSS collated by me are given first and followed by the published collations.

Gregory 12. Paris, Bib. Nat. gr. 310. 13th century. Contents: Lections as in the list on pages 3-4 except for a gap on March 25.

Greg. 64. Paris, Bib. Nat. gr. 281. 9th century. Contents: Exactly as in list on pages 3-4 complete.

Greg. 191. London, Brit. Mus., Add. MS 18212. 12th century. Contents: Lections as in list on pages 3-4 but with numerous gaps. Lacking:[1] Luke 10:38-42; 11:27-28; John 19:6, 9b-11a,

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[1] Cited in the order in which the lections appear in the list on pages 3-4.

13-16, 30b-35a; Matt. 2:1-2, 10-12; Luke 2:40-51; 2:27-38; 1:35-38; 1:3-13, 21-63; Matt. 16:13-19; Luke 9:28-32; Matt. 17:4-9; Mark 6:17-25.

Greg. 333. London, Brit. Mus., Add. MS 31208. 14th century. Contents: Lections as in list on pages 3-4 except for gaps. Lacking: Entire lections for Dec. 25, Jan. 1, June 29, and Aug. 29; Luke 2: 22-33; 1:35-38; 9:28-31.

Greg. 372. Paris, Bib. Nat. Suppl. gr. 905. Date: 1055. Contents: Exactly as in list on pages 3-4 complete.

Greg. 374. Paris, Bib. Nat. Suppl. gr. 1096. Date: 1070. Contents: Exactly as in list on pages 3-4 except for a gap at Aug. 6.

Greg. 381. New York, Pierpont Morgan MS 639. 12th century. Contents: Exactly as in list on pages 3-4 complete.

C 879. University of Chicago MS 879. 14th century. Contents: Exactly as in list on pages 3-4 complete.

Greg-Dob. 1579. University of Mich. MS 97. 12th century. Contents: Exactly as in list on pages 3-4 except for a gap on August 29.

Greg-Dob. 1634. New York, Pierpont Morgan MS 647. 14th century. Contents: Exactly as in list on pages 3-4 complete.

Greg. 135.[1] Fragment containing John 19:11, 13-20, 25.

Greg. 348.[2] Fragment containing Luke 10:38-42.

Published Collations:

Greg. 32.[3] Gotha, herzogl. MS 78. 11th century. Con-

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[1] C. Tischendorf, Monumenta Sacra Inedita, I, 209-10.

[2] Karl Wessely, "Evangelien-Fragmente auf Papyrus," Wiener Studien, IV (1882), 198-214.

[3] C. F. Matthaei, Vetestum Ecclesiae Graecae, Constantinopolitanae, ut videtur, Evangeliarium (Leipzig, 1791).

tents: Exactly as in list on pages 3-4 complete.

Greg. 1231.[1] Library of Mr. J. H. Scheide, Titusville, Pa. 10th century. Contents: Same as in list on pages 3-4 with the exception of two gaps, a substitution, and an addition. On Aug. 6 1231 reads Mark 9:2-9 instead of Luke 9:28-36. On Aug. 29 it reads Matt. 14:1-12 (Ὀρθρος). Lacking: Luke 1:20-25, 57-68, 76, 80, and the lections for June 29.

Greg-Dob. 1599. University of Chicago MS 128. 10th century. Contents: Sept. 8, Luke 10:40-42; 11:27-28; Sept. 14, John 12:28-36 (Ὀρθρος) and 19:25b-28a, 30b-35a; Dec. 25, Matt. 2:1-12.

Greg-Dob. 1642. University of Chicago MS 715. 13th century. Contents: Exactly as in list on pages 3-4 except for the omission of Mark 1:9-11.

Gruber (G). Library of Dr. L. Franklin Gruber, Maywood, Ill. 11th century. Contents: Exactly as in list on pages 3-4 except for a gap beginning with Aug. 6.

Unfortunately, the lectionaries collated by Scrivener[2] were not published lection by lection. The text of three of the lections of the greater festivals in the menologion coincide with that of certain lections in the synaxarion. In Scrivener's collations it is impossible to distinguish between them. In these passages, therefore, the collations are useless since the character of the same text in different lections often varies. The passages under question are John 19:6, 9b-11a, 13-20, 25b-28a, 30b-35a; Mark 1:9-11; and Luke 1:1-25, 57-68, 76, 80; they are

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[1] Colwell and Riddle, op. cit., pp. 85 f.

[2] An Exact Transcript of the Codex Augiensis (Cambridge and London, 1859); A Full and Exact Collation of About Twenty Greek Manuscripts of the Holy Gospels (Cambridge and London, 1853).

simply omitted in the consideration of the lectionaries published by Scrivener. The other ten lections are above question and, therefore, are used.

Greg. 150. Scrivener: H. Date: 995. Contents: Exactly as in list on pages 3-4.

Greg. 181. Scrivener: P. Date: 980. Contents: Exactly as in list on pages 3-4.

Greg. 183. Scrivener: x. 10th century. Contents: Exactly as in list on pages 3-4.

Greg. 184. Scrivener: y. Date: 1319. Contents: Exactly as in list on pages 3-4.

Greg. 185. Scrivener: z. 11th century. Contents: Exactly as in list on pages 3-4.

CHAPTER III

THE TEXT

The discussion of the text of the greater festivals is based on the variants from Lloyd and Sanday's reprint (1889) of Mill's reprint of Stephanus' 1550. Only the variants read by the majority of the MSS are considered in the analysis and classification of the text. These are presented in Lists. In these lists "all" means that the variant is read by all of the MSS containing that particular lection. "exc" introduces the MSS that do not read the variant. On the line below the variant (or the dissenting MSS) the attestation is cited. It does not always include all of the MS evidence but the reason for the selection will become apparent in the discussion that follows. The figures in parentheses following a family citation indicate the number of MSS in the family that read the variant. For example, fam 1 (3) signifies that three MSS in fam 1 read the variant. When no such figure is included all members of the family concur.

Von Soden,[1] Tischendorf,[2] Tragelles,[3] various published collations,[4] and collations in dissertations[5] supply the attesta-

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[1]Die Schriften des Neuen Testaments (Göttingen, 1902-13).

[2]Novum Testamentum Graece (Lipsiae, 1869-72).

[3]The Greek New Testament (London, 1857-79).

[4]F. H. A. Scrivener, Coll.; Aug.; Adversaria Critica Sacra (Cambridge, 1893); K. Lake and Silva New, Six Collations of New Testament Manuscripts (Cambridge, 1932); H. C. Hoskier, A Full Account and Collation of the Greek Cursive Codex Evangelium 604 (London, 1890). Others are cited in connection with specific problems.

[5]D. O. Voss, "A Study of the Isaac, Hyacinthus, and Exoteicho Gospels" (unpublished Doctor's dissertation, Divinity School, University of Chicago, 1932); E. K. Holzhäuser, "The Georgius Gospels, Another Manuscript of Theodore of Hagios Petros" (unpublished

tion. Gregory's numbers are used for all MSS unless otherwise stated.

1. September 8 (Ὄρθρος). Nativity of the Theotokos; March 25. The Annunciation; June 24. Nativity of St. John the Baptist.

Chapter one of Luke provides the text for all of these days. June 24 uses verses 1-25, 57-68, 76, 80; March 25, verses 24-38; and September 8, verses 1:39-49, 56. When each lection is taken separately there are not enough variants from Stephanus to provide the basis for any convincing identification of the text. This and the fact that they are all from the same chapter are the reasons for studying them together.

For September 8, nineteen of the twenty MSS are extant: 12 32 64 150 181 183 184 185 191 333 372 374 381 C879 1231 1579 1634 1642 G. Two variants are read by the majority.

The collation of the lection for June 24 could not be determined in the MSS published by Scrivener.[1] It was lacking in one other MS but extant in 12 32 64 191 333 372 374 381 C879 1231 1579 1634 1642 G--a total of fourteen. Three variants were recorded.

The MSS with the lection for March 25 are eighteen in number: 32 64 150 181 183 184 185 191 333 372 374 381 C879 1231 1579 1634 1642 G. There are four variants.

The text for June 24 and March 25 overlaps at one point (1:24-25) and both read the same variant in verse 25.

Doctor's dissertation, Divinity School, University of Chicago, 1934).

[1] See p. 8.

LIST I

Luke 1:10 tr ην του λαου all
SBEFGLMPRUVXΓΔΛ al^{70} 74 90 483 484 2410

1:15 om του exc G C879 1231
SACLΓ al^{60} 74 90 483 484 2410

1:24 αυτου] ζαχαριου all
M* al^{8} item evgg permu

1:25 ουτω] ουτως exc 32 183 184 1231 1642 G
SABCD unc rell 74 90 483 484 2410

1:34 εσται] εσται μοι exc 181
B^{3}C^{3}FMX al^{60} 90 483 484

1:36 γηρα] γηρει exc G 333
SABCDEF unc omn al plus^{125} 74 90 483 484 2410

1:39 om δε all

1:44 tr το βρεφος εν αγαλλιασει exc 64 1231
AC^{3}ΔEGHKMUVΓΛ al plus^{120} 90 483 484 2410

The agreement of the lectionaries on these variants is so close that no comment is necessary. Variants read by less than a majority of the MSS are numerous. The total is sixty-two, with forty-three read by only one MS. One is read by five MSS and the others by less than five.

Two variants belong to <u>incipits</u>: 1:24 αυτου] ζαχαριου and 1:39 om δε. The attestation for the former is too indefinite to be of any advantage. The latter is read by nine minuscules not particularly strong in their agreements with the rest of the variants. Both variants are of doubtful significance for the classification of the text. Adaptation of the passage for lectionary use probably explains them. This leaves six variants for

a block of text sixty-four verses in length. From von Soden's apparatus and published collations it appears that a large number of MSS read as many as four of the variants, a few read five, and a small number read all six. Von Soden's attestation is stated negatively for all of these variants except one and probably ought not to be trusted too implicitly. Three of the MSS that read all six of the variants (1241 483 484)[1] are in well-known published collations. These are all that can be relied upon. 1241 has a large surplus of twenty-four variants (i.e., above those read by the lectionaries). 483 and 484 have a surplus of only four each. Consequently, these two MSS are in close agreement with the lectionaries. They belong in the group of MSS written by Theodore Hagiopetritis,[2] several of which still survive. The collation of three MSS (74 90 2410),[3] of value in this connection, were obtainable. Of these, 74 was signed by Theodore; 90 was copied from a Theodore MS; and 2410 has recently been identified as the work of Theodore although it is not signed by the scribe.[4] The support given by these MSS to the lectionary variants can be seen in List I. The surplus readings of these MSS are few; 2410 has five, 74 has two, and 90 has one. MS 90 is very close to the lectionary text.

Von Soden discusses the MSS written by Theodore Hagiopetritis under the heading of K^x. It will be instructive to exhibit the relationship of six other K^x MSS to our lections:[5]

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[1] Lake and New, op. cit., Collation of 1241; Scrivener, Coll., 483 and 484 cited as q and r.

[2] H. von Soden, op. cit., pp. 781 ff.

[3] J. J. Wetstein, Novum Testamentum Graecum, I (Amstelaedami, 1751), 74 and 90 cited in the apparatus; Holzhäuser, op. cit., Collation of 2410.

[4] Holzhäuser, op. cit.

[5] H. von Soden, op. cit., pp. 775 f.

	Agreements	Surplus
475	5	2
478	4	2
506	4	3
59	4	10
258	4	5
247	2	2

The lectionary text is considerably closer to the Theodore MSS than to these six; but the difference in degree is not enough to invalidate the classification of the Theodore MSS, and therefore of the lectionary text, as K^x in these sixty-four verses of the first chapter of Luke.

2. September 8 (λειτ). Nativity of the Theotokos.

The lection for this occasion is Luke 10:38-42; 11:27-28. It was found in nineteen of the MSS listed in chapter ii: 12 32 64 181 183 184 185 333 348 372 374 381 C879 1231 1579 1599 1634 1642 G. In the seven verses of this lection twelve variants appeared, ten of which were read by no more than one MS. One of the remaining two variants was read by six MSS, the other by nine. Hence, no variant was read by a majority of the MSS. Obviously, the text is essentially that of Stephanus.

3. September 14 (λειτ). The Elevation of the Cross.

In the lection for September 14 (λειτ), John 19:6, 9 (παλιν)--11 (ανωθεν), 13-20, 25 (εισιτηκεισαν)--28 (τετελεσται), 30 (κλινας)--35 (μαρτυρια αυτου), sixteen of our MSS are extant: 12 32 64 135 191 333 372 374 381 C879 1231 1579 1599 1634 1642 G.

The collations of Scrivener could not be used.[1] Fifteen variants from Stephanus were read by all of the sixteen MSS and seven others by a large majority.

As a check directly for this lection and by inference for all of the lections, Professor E. C. Colwell kindly offered me his collations of the passage in forty-one lectionaries. The MSS are as follows: 1 2 7 8 11 13 14 15 16 17 25 69 70 71 76 150 151 152 184 188 189 193 318 319 325 326 328 329 331 335 361 364 365 366 367 369 373 930 1491 1492 1493. This brings the total number of MSS for this lection up to fifty-seven. The evidence of the additional forty-one MSS is entirely confirmatory. They add no new variants and support all of those read by the majority of the sixteen. There is, of course, some difference in the percentage of reading for the variants not read unanimously, but this difference is negligible.

LIST II

John 19:6 σταυρωσον (2)] σταυρωσον αυτον all

S (Sinaiticus) 1241 D Θ 28 565 700 fam 1 (2) fam 13 fam 1424 NUK^{1}K^{x}

19:9 και (2)] ο πιλατος exc 2 7 14 16 329 366

19:11 om ο (1) exc 7 17 25

B 1241 D 28 700 fam 1 (2) fam 1424 (14) UK^{1}K^{x}K^{a}

19:13 ο ουν] τοτε ουν ο exc 2 7 14 16 76 189 329 366 579

19:14 δε (2)] ην exc G 2 8 11 16 150 328 329 361 366 335 C879 1231

SBL 1241 D 565 fam 1 (4) fam 13 (9) fam 1424 (3) NUK^{e}K^{r}

19:15 εκραυγασαν] εκραυγασαν λεγοντες exc 2 8 14 16 17 25 32 189 318 329 331 335 364 365 366 1491 1492

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[1] Supra, p. 8.

700 fam 13 fam 1424 (1) NU

19:16 παρελαβον] παραλαβοντες exc 2 14 16 329 366

565 700 fam 1 (3) fam 13 fam 1424 (2) NU

19:16 om και exc 2 14 16 329 335 366

565 700 fam 1 (3) fam 13 fam 1424 (2) NU

19:16 απηγαγον] ηγαγον exc 366

S Δ 1241 D Θ 28 fam 1 (4) fam 13 (6) fam 1424 $U^{K^d}K^xK^aK^r$

19:16 απηγαγον] ηγαγον εις το πραιτωριον exc 14 16 329 366

700 fam 1424 (3) U

19:17 αυτου] εαυτου exc 2 7 8 13 14 16 32 184 188 328 329 331 366 369 372 1492 1493 1642

1241 D Θ 700 fam 1 (3) fam 1424 (1) NU

19:17 ος] ο exc 1 2 11 14 25 32 71 328 329 335 361 366 373 1642

S B fam 1424 (1) K^a

19:20 tr ο τοπος της πολεως exc 16 25 366

S B L 1241 Θ 28 700 fam 1 (4) fam 13 (2) fam 1424 NU $K^lK^aK^xK^r$

19:26 ιδου] ιδε exc C879 1599

B 1241 D 28 fam 13 (3) fam 1424 (10) $NK^lK^xK^r$

19:27 ωρας] ημερας exc 2 11 14 16 150 329 335 361 366

33 Θ* fam 13 fam 1424 (2)

19:27 μαθητης] μαθητης εκεινος exc 14 16 366

1241 700 fam 13 (2) fam 1424 (4) U

19:28 τουτο] ταυτα exc 2 11 14 16 150 152 328 335 361 365 366

U 2397 Old Latin sa bo

19:28 om ηδη exc 8 14 16 366

579 565 700 fam 1 (5) fam 1424 (1)

19:28 τετελεσται] τετελεσται περι αυτου exc 7 8 14 76 366

Θ fam 1424 (1) τα περι αυτου: 700 U

19:30 om και exc 366

19:34 ευθυς] ευθεως all

1241 D 28 565 700 fam 13 fam 1424 (13) $K^{l}K^{x}K^{r}$

19:34 tr εστιν η μαρτυρια αυτου exc 366

1241 fam 1 (1) fam 13 (2) fam 1424 (6) K^{r}

19:13 γαββαθα] γαβαθα read by twenty-seven of the fifty-seven MSS

19:31 om η read by twenty-two MSS

Except for the two variants with less than a majority of the witnesses, the variant with weakest support is 19:17 αυτου] εαυτου. It is read by two-thirds of the MSS. All the others have more support and seventeen are read almost unanimously. The average agreement is approximately 90%. All other variation is extremely sporadic. One other variant is read by five of the sixteen MSS of our list of twenty, two are read by four, three are read by three, and seven are read by one. MSS 14 16 329 335 366 diverge frequently from the majority.

Of the twenty-two variants read by a majority of the MSS, three are due to adaptation of the passage for use as a lection. So far as I can discover, two of these, 19:9 και (2)] ο πιλατος and 19:30 om και, have no support aside from lectionaries. The other, 19:13 ο ουν] τοτε ουν ο, is supported by a single MS--579 (Soden ε 376)--which is classified by von Soden under H.

Of the nineteen significant variants seven have strong support from the H-group and seven have none at all in this group. S and B together support three variants. This is impressive in that it shows almost thirty-seven per cent of neutral readings in late minuscule MSS, but it is obviously insufficient for identification of the text.

The critical apparatus of von Soden gives K support of some kind for twelve of the variants. In order to test the K

support, 𝔔 V 476[1] were taken as representative of K^l, 475 506 478[2] of K^x, K Π 489[3] of K^a, and 2399 (C137) 479 480 201[4] of K^r.

A variant supported by two or more MSS in each group is regarded tentatively as the reading of that group. By this procedure the K^l-MSS support six of the nineteen lectionary variants; the K^x-MSS support six; the K^a-MSS support six; and the K^r-MSS support nine. The surplus variants in each MS range from two to thirteen. Of the K^r-MSS none have a surplus of more than three. No striking agreement with the lectionary text appeared in the K MSS used in this test or in others found in published collations with the possible exception of 2397. Statistics for it will be given later.

An examination of the attestation for the lectionary variants showed frequent support from von Soden's I-group. Two areas of this group suggested themselves as promising places to interrogate, namely, von Soden's I^Φ and the so-called Caesarean MSS.

Paul Schubert[5] made a preliminary and limited examination of the relation between I^Φ and the lectionary text of the Markan week-days and suggests tentatively that the text of I^Φ agrees more closely with the text of the lectionaries (he assumes that there is a lectionary text)[6] than any other comparable family of MSS. There are fifteen I^Φ MSS containing John in von Soden's

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[1]Lake and New, op. cit., Collation of 𝔔; V was taken from von Soden's apparatus; Scrivener, Coll., 476 is cited as "h."

[2]Scrivener, Coll., 475 and 478 are cited as "f" and "k"; Scrivener, Adv. Crit. Sacra, 506 is cited as "e."

[3]Scrivener, Aug., 489 is cited as "w"; K and Π were taken from the apparatus of Tischendorf.

[4]Scrivener, Coll., 479, 201, and 480 are cited as "l," "m," and "n"; Voss, op. cit., Collation of 2399 and identification of it as K^r.

[5]Colwell and Riddle (eds.), op. cit., pp. 43 f.

[6]E. C. Colwell, "Is There a Lectionary Text of the Gospels?" Harvard Theological Review, XXV (1932), 73-84.

list in the text volume: 1424 517 954 1188 659 7 185 1293 1010 1223 945 1207 M 1194 71 (von Soden's order; Gregory's numbers). This group supports eighteen of our nineteen lectionary variants but with no unanimity. It runs thus:

No. Variants	Read by (No. MSS)
3	all (15)
1	14
1	13
1	10
1	6
1	4
2	3
3	2
5	1
1	0

MS 7 (Soden ε 287) reads eleven of the lectionary variants which is the highest number read by any one I^{Φ}-MS.

In addition to these variants, the I^{Φ}-MSS differ from Stephanus in twenty-five places. However, seventeen of these variants are read by only one MS and just three by a majority. These figures were obtained from von Soden's apparatus and probably are only approximately correct. The I^{Φ} variants were arrived at by taking the readings with I^{Φ} support where von Soden's text differs from the Textus Receptus and where I^{Φ} readings differ from both texts. This gives the total number of I^{Φ} variants from the Textus Receptus.

On the whole the I^{Φ} support for the lectionary readings is weak. According to the figures in the table already presented, the majority of I^{Φ}-MSS support just six of the lectionary variants.

Five variants are read by a single MS and one has no support at all. The relation between this part of the lectionary text and I^{Φ} is not that of striking agreement. Further observation reveals other MSS more closely related to our text. These we will consider next.

A considerable part of von Soden's I-group of MSS has been classed as Caesarean.[1] It is these MSS which show closest agreement with the text of our passage. The primary authority is the Koridethi Codex, Θ. Secondary authorities are 28 565 700 fam 1 and fam 13. Θ 28 565 and 700 are part of von Soden's I^{α}. Fam 1 is designated I^{η} by von Soden and consists of six MSS in John: 1582 2193 1 22 118 209. Fam 13 (von Soden's I^{ι}) includes ten MSS: 1689 983 788 124 69 826 543 346 13 230.[2] Streeter[3] gives fam 1424 (I^{Φ}) as a tertiary authority and uses it in two tables intended to illustrate the essential homogeneity of fam Θ (Appendix II). Lake and his collaborators agree that fam 1424 is a justifiable addition but regard it as probably less important than any of the other witnesses.[4]

Following the procedure of these scholars it appears that the nineteen variants under discussion all have Caesarean support with the exception of one and it is read by U, a MS regarded by Streeter as a supplementary authority for fam Θ[5] and discussed as

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[1]Kirsopp Lake, Robert P. Blake, and Silva New, "The Caesarian Text of the Gospel of Mark," Harvard Theological Review, XXI (1928), 207-404; B. H. Streeter, The Four Gospels (New York, 1925).

[2]Collations or published MSS were used wherever possible. 1 118 209 are found in K. Lake, "Codex 1 and its Allies," Texts and Studies, VII (3); Θ in G. Beerman and C. R. Gregory, Die Koridethi Evangelien (Leipzig, 1913); 700 in H. C. Hoskier, Codex Evangelium 604 (London, 1890); 69 in Scrivener, Aug., "L"; 543 in Lake and New, op. cit.

[3]Streeter, op. cit., p. 108.

[4]Lake, Blake, and New, op. cit., p. 212.

[5]Streeter, op. cit., p. 108.

such in Appendix II. U is the only witness to this variant except a K-MS, 2397 (C135), and three versions. Six of the variants are supported by the primary authority (Θ), seventeen by one or more of the secondary authorities (28 565 700 fam 1 fam 13), and eighteen by the tertiary authorities (fam 1424 N). Five of the variants have no support aside from fam Θ, and five more are supported by fam Θ and very meagerly by other MSS. Thus a majority of the variants are supported exclusively or principally by fam Θ, and, if this group is as inclusive as Streeter makes it, all the variants have some kind of fam Θ support.

The surplus of fam Θ readings in the block of text under consideration was obtained in the same manner as for fam 1424.[1] There were sixty of these additional variants given in von Soden's apparatus, twenty-six read by a single MS and seven read by a majority of the MSS. The three variants read by a majority of the MSS comprising fam 1424 are included in the seven read by other fam Θ MSS.

The individual MSS that most adequately support the lectionary text are the following: 700, with twelve agreements and a surplus of three;[2] 1689 and 983 (von Soden's $I^{1\alpha}$), with twelve agreements each but with a surplus of twelve and fourteen respectively; U, with fourteen agreements and a surplus of four (Tragelles); 7, with eleven agreements and a surplus of four (von Soden I^{Φ}). Outside fam Θ, the MS nearest to the text of this lection was, according to my observation, 2397 (C135), a K^{x}-MS with I^{Φ} influence.[3] It agrees twelve times and has a surplus of eight. Θ 28 565 each shows six agreements. The two most important families, fam 1 and fam 13 present nine and twelve agreements

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[1] Supra, p. 19.

[2] Hoskier, op. cit.

[3] Voss, op. cit.

respectively.

The weakness of the identification of our text as essentially Caesarean lies in the failure of so many of the most important Caesarean witnesses to show adequate agreement. To insist that our text belongs to fam Θ when it agrees most closely with the poor relations of that family would be a practical denial of the homogeneity of the text of fam Θ. Such a denial would not be far from the facts, as I interpret the evidence seen in connection with this study. At present, however, the best that can be said is that the text of the lection for September 14 is predominantly Caesarean.

4. December 25 (λειτ). Christmas.

Matthew 2:1-12 was read on December 25. The text is present in nineteen of our twenty lectionaries; it is lacking in MS 333. A total of eighteen variants constitutes the result obtained from the collations. One of these variants is read by four MSS and fourteen by less than four. There were three variants read by all or a majority of the MSS. One belongs to the incipit: om δε. It has no attestation except M*. The two other variants are: 2:5 ουτω] ουτως; 2:11 ευρον] ειδον. The attestation for the former is not cited by von Soden. In published collations it is read by most MSS of every group. The latter is read by all MSS except a few minuscules. The evidence is conclusive for classifying this lection as a colorless K^x text.

5. January 1 (λειτ). The Circumcision; February 2 (λειτ). The Presentation of Jesus.

The lections for these two festivals are taken from the second chapter of Luke. For January 1 the passage is 2:20-21,

40-52; for February 2, 2:22-40. Taken together they form a block of thirty-three continuous verses of text.

The text of the lection for January 1 is extant in eighteen of our twenty MSS: 12 32 64 150 181 183 184 185 191 372 374 381 C879 1231 1579 1634 1642 G. These eighteen and one more--333--contain the lection for February 2. Each lection has three variants read by a majority of the MSS.

LIST III

Luke 2:20 επεστρεψαν] υπεστρεψαν all

unc omn al^{150}: 7 13 16 21 28 69 157 230 267 346 543 788 826 983

2:21 ημεραι] αι ημεραι exc 32 150 183 184 372

D 33 al plus^{36}: 7 13 16 21 28 69 157 230 346 543 788 826 983

2:25 tr ην αγιον all

SABLRXΓΔΛΠ unc^{8} al pler: 7 13 16 21 28 69 157 230 267 346 543 788 826 983

2:28 αυτο] αυτον exc 32 150 1231

MUΓΛ al^{40}: 7 13 16 21 28 69 157 230 267 346 543 788 826 983

2:40 αυτο] αυτω (both lections) exc 32 150 1231 1642 G 64 (reads variant on Jan. 1)

KUX al fere^{60}: 7 13 16 21 28 69 157 267 346

2:51 και η] η δε exc 183 372 1642 C

C^{3}DEGHM al^{45}: 7 13 69 230 267 346 543 788 826 983

Two of the variants are read by all of the lectionaries examined and the other four are read by a conclusive majority. The first variant (verse 20) comes from the <u>incipit</u> of the lection for January 1. This variant cannot be explained as merely a change to adapt the verse for lectionary use for this change would not assist in such an adaptation. Furthermore, in the lection read

on December 24 (Luke 2:1-20), the variant is read by all of our twenty MSS.

The other variants in these thirty-three verses total forty-six. One of them is read by seven MSS, another by six, two are read by five MSS, three by three MSS, four by two MSS, and the remainder (35) by one MS.

In view of the length of the lections the significant variation is small. Ten MSS were found which read five of the variants (see List III) and four which read all six. All of these MSS belong in von Soden's I-group. Nine of the fourteen are members of fam 13 (I^{1}). All of these MSS have a large number of other readings--between eleven and seventeen each. The apparatus of von Soden was the source from which these figures were taken. As a check the published collations of 69[1] and 543[2] were used; they caused practically no revision of von Soden's data. Two MSS showed close agreement with the lectionary variants and few surplus readings. They are MSS 7 and 267, both belonging to von Soden's Φ^{b}. MS 7 reads all six of the variants and has one other; MS 267 reads five of the variants and one other. A survey of the other Φ-MSS reveals some affinity with the lectionary text but in general they are not as close as fam 13.

MS 28 deserves mention for its close relationship to this part of the lectionary text. It has five agreements and a surplus of four. However, it cannot compare with 7 and 267 which are virtually identical with the lectionary text.

6. January 6 (Ὀρθρος). Epiphany.

The shortest lection read at the greater festivals is

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[1] Scrivener, Aug., "L." [2] Lake and New, op. cit.

Mark 1:9-11 for January 6. Scrivener's collations were not reliable here because the same passage occurs in the synaxarion.[1] Lectionary 32 uses a different passage (Luke 3:19-22) and 1642 does not have the text. It was found in twelve MSS: 12 64 191 333 372 374 381 C879 1231 1579 1634 G. Fourteen MSS collated in this lection by Professor E. C. Colwell can be added to the list: 7 8 11 13 14 15 16 69 70 71 76 364 365 373. Variants were infrequent and not a single one was read by a majority. One variant was read by two MSS in my list and six in Professor Colwell's list; another was read by four in my list and five in Professor Colwell's list. Seven other variants were read by one or two MSS each. The additional fourteen MSS did not change the evidence of the twelve in my list. This lection is closer to Stephanus than any other included in most of the MSS for use at the greater festivals.

7. January 6 (λειτ). Epiphany.

Another short passage was read on January 6, Matthew 3:13-17. Eighteen of our MSS still have the text at this point: 12 32 64 150 181 183 185 191 333 372 374 381 C879 1231 1579 1634 1642 G. Eleven singular variants appear, one read by five MSS, one read by nine, and one read by thirteen. The latter is 3:15 ουτω] ουτως. The variant read by half of the MSS is 3:16 επ] προς. Von Soden cites three MSS with this reading. Of these three, MS 7 (Φ^b) and MS 71 (Φ^c) have been strong in their agreement with other parts of the lectionary text. The lack of variation indicates that this part of the text is of the late Byzantine type (K^x).

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[1] Supra, p. 8.

8. June 29 (λειτ). SS. Peter and Paul.

The text read in honor of these important saints was Matthew 16:13-19. Fifteen MSS of our list have the text: 12 32 64 150 181 183 184 185 372 374 381 C879 1579 1634 1642. Six variants are read by one MS each and two by all of the MSS. One of the latter belongs to the incipit: om δε. Attestation for it is all but lacking. The other variant--ιησους] ο ιησους--is almost universally read. Hence, Stephanus is at variance at this point rather than the lectionaries. The text here is that of most late mediaeval MSS (K^x).

9. August 6 (Ὀρθρος). The Transfiguration.

Most of the lectionaries read Luke 9:28-36 in observance of this festival. MS 32 substitutes a parallel passage, Mark 9:2-9. This same passage occurs in MS 1231 for the second reading on August 6. Five other MSS are lacking at this lection. Those which have it are: 12 64 150 181 183 185 191 (gap to verse 32) 333 (gap to verse 31a) 372 381 C879 1579 1634 1642.

In List IV the first and the fifth variants are supported by exactly half of the MSS. In these two cases the supporting MSS are cited after the variants. In every other citation the dissenting MSS follow "exc."

LIST IV

Luke 9:30 μωσης] μωυσης 12 185 381 C879 1579 1634 SBCDKLRXΔΠ 33 69 al permu K^xK^r

9:31 οφθεντες] οφθεντες αυτω all C^3 983 1689 659 267 M 1194 280

9:31 ελεγον] και ελεγον exc 12 185 381 1579 1634
C3 M 1194 71 213

9:33 om ο (1) exc 64 183 372 1642
AEGHPUVΓΛ al70 7 659 267 1223 945 1207 990

9:33 ημας] ημας παντοτε 64 150 181 183 372 C879 1642
C3 1194 71

9:33 om και (2) all
D 69 7 M 1194 71 U 660

9:33 tr τρεις σκηνας all
DFKLΞ 33 69 565 fam 13 983 1689 1424

9:33 μωσει] μωση exc 191 333 381 1634 1642
FHKPRUXΓΔΛKx 71

9:33 tr μιαν μωσει all
unc omn (except S) al plu M 71 1424 659 7 267 1223 945 1207 990 1194

9:33 ο (2)] τι exc 372 181
659 7 267 M 71

9:34 tr εισηλθεν εκεινους exc 372 C879
659 7 4

9:35 αγαπητος] αγαπητος εν ω ευδοκησα all
C3 ΨD 1689 659 7 267 M 1194 71

There are twelve variants in the list, with five read unanimously, four read by a decisive majority, one read by a small majority, and two read by exactly half of the MSS. Other variation is quite insignificant. Fifteen other variants occur, two of which are read by two MSS each and the remaining thirteen by one each.

The sources for the attestation are anything but a model of clarity in this area. Only the uncial support is sufficiently clear. Von Soden alone gives the minuscule support in detail and

for three variants, 9:30 μωσης] μωυσης, 9:33 μωσει] μωση, and 9:33 tr μιαν μωσει, his citation is practically useless. For the first he records K^x and K^r in support of μωσης; in support of the second he records K^x; and for the third he records four MSS which support the reading of the Textus Receptus. Von Soden's citations are explicit for the other nine variants.

In view of the large number of variants in a short block of text--there are seven in verse 33 alone--it is rather surprising to find such meager support. As far as I was able to discover[1] no MS except in von Soden's I^{Φ} supports more than four variants or the twelve and even that much support is exceedingly uncommon. Among the MSS supporting four of the variants are C3DU.

All of the I^{Φ} support is exhibited in the following table:[2]

	MS	No. Variants Supported	No. Questionable[a]
Φ^a	1424[b]	2	2
Φ^b	659	6	2
	7	6	2
	267	5	2
Φ^c	1223	2	2
	945	2	2
	1207	2	2
	990	2	2
Φ^r	M	6	0
	1194	6	2
	71	7	0

[a]The reason for doubt is von Soden's lack of clarity. They are not used in the evaluation of the text.
[b]Gregory's numbers.

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[1]From Tragelles, Tischendorf, von Soden and published collations.

[2]See also List IV.

M is easily accessible in Tischendorf and Tragelles. Of the MSS in this group, the only other collation at my disposal was that of MS 71.[1] The effort to check von Soden's apparatus with it met with failure since it does not appear in the apparatus in this passage although it is included in the list on page xiv of the text volume. This MS proved to be closer than any other to the lectionary variants. It supports seven and has no surplus readings.

The Φ-group has six variants from Stephanus in Luke 9:28-36 aside from the lectionary variants. Four of these are read by only one or two MSS. These figures were derived by the same method as in other similar cases.[2]

In the evaluation of our text two of the twelve variants may well be disregarded: 9:30 μωσης] μωυσης and 9:33 μωσει] μωση. The former is read by only half of the MSS and the latter is an orthographical change of doubtful significance. In both instances the attestation is uncertain by the MSS most closely related with the exception of M and 71.

Of the ten remaining variants, seven are supported by at least two of the three Φ^{r}-MSS cited in the table. Four of these same variants and two more are supported by at least two of the three Φ^{b}-MSS. One variant is supported exclusively by these MSS and four others almost exclusively. The one variant which none of them support is read by only one MS of the Φ-group, 1424 (Φ^{a}). The Φ^{a}- and Φ^{c}-groups support only two variants each and three together.

The interpretation invited by the facts just presented is that the lectionary text of the passage Luke 9:28-36 is closely

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[1] Scrivener, Coll., "g."

[2] Supra, p. 19.

related to I^{φ}. It is remarkable, however, that this relationship is confined largely to Φ^{b} and Φ^{r} with the latter slightly stronger. Paul Schubert[1] observed a somewhat similar situation in his study of the relationship between I^{φ} and the Markan week-day lections. His statistics show a preponderance of Φ^{b} readings supporting the lectionary text. "Most likely this fact seems to indicate a rather deep-going difference between groups a and b. This puzzling problem obviously calls for a thorough re-examination of the entire Φ type of text and its organization."[2] On the basis of the short passage Luke 9:28-36, generalization would be gratuitous; but it is safe to say that in this specific area Φ^{b} and Φ^{r} individually give considerable support and together give fairly strong support to the lectionary text. Φ^{a} and Φ^{c} are extremely weak in their support of the lectionary text of this passage. The explanation of this is not possible for the present. It must await a more accurate knowledge of the relationship among the MSS within the Φ-group.

10. August 6 (λειτ). The Transfiguration.

Matthew 17:1-9 was the passage for use on this occasion. It is preserved in seventeen of the MSS which are our basic materials: 12 32 64 150 181 183 184 185 191 (gap 17:4 to end) 333 372 381 C879 1231 1579 1634 1642. Ten variants were read by one or two MSS. And then, rather peculiarly, four variants are supported by six MSS (not the same six). Only one variant is read by the majority: 17:9 απο] εκ. The attestation for it is so strong that Stephanus is evidently at variance instead of the lectionaries.

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[1]Colwell and Riddle (eds.), op. cit., pp. 43 f.
[2]Ibid., p. 44.

This lection makes four taken from Matthew for use on days of the greater festivals, and none have sufficient variation from Stephanus to indicate that they have a type of text different from that of the late mediaeval MSS (K^x).

11. August 29 (λειτ). Beheading of St. John the Baptist.

The lection for August 29 (Mark 6:14-30) is extant in sixteen and lacking in four of our MSS. The sixteen are: 12 32 64 150 181 183 184 185 191 (gap 6:17b-25a) 372 374 381 C879 1231 1634 1642. The four variants read by the majority of these MSS constitute List V.

LIST V

Mark 6:15	om δε	exc 64 181 184
	V* al	plus^{25}
6:15	om η	all
	SABCKLΠ	unc^{9} al^{150}
6:17	om τη	all
	add τη	with a few minuscules
6:29	om τω	exc 1231 C879
	SABCLΓΔΠ	unc^{9} al pl

Two of the variants are read by all and the other two by practically all of the lectionaries. These are the only variants read by a majority of the MSS. Those supported by less than a majority are numerous. One variant, 6:16 om o, is read by seven MSS; another, 6:19 αυτω] αυτον, is read by six. The other twenty-five are read by four MSS and less, the great majority by only one.

Three of the four lectionary variants of this passage are

read by all of the MSS known except a few minuscules. They are, therefore, variants in Stephanus rather than in the lectionary text. The one variant that remains is read by twenty-five minuscules according to Tischendorf; von Soden cites fourteen. On the basis of these facts not much can be done toward the identification of the text.

Of the fourteen MSS cited by von Soden in support of 6:15 om δε, there are ten that possibly read all four of the variants. Since von Soden states the evidence negatively for the other three variants, no certainty is possible on this point. Of the ten MSS one belongs to K^1, the rest to the I-group, predominantly I^{φ}. In the published collations three MSS were found to read the four variants: 1342 472 and 71.[1] They have a surplus of eighteen, eight, and two respectively. In Mark, MS 1342 has a text "basically of Caesarean type but considerably corrected to the K^a-standard."[2] MS 472 is classified by von Soden in the I-Zeugen group. MS 71 ($I^{\varphi r}$) with its small number of surplus readings is the one most nearly identical with the lectionary text of Mark 6:14-30.

It is perhaps worthy of note that chapter six of Mark is used in five lessons in the synaxarion and all of the chapter is used except verses 16-30. August 29 doubtless claimed these verses through prior use.

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[1] Lake and New, op. cit., pp. 77 f, Collation of 1342; Scrivener, Coll.; 472 cited as "c" and 71 as "g."

[2] Lake and New, op. cit., pp. 77 f.

CHAPTER IV

CONCLUSIONS

Thirteen major festivals are found in the menologion: Nativity of the Theotokos, Elevation of the Cross, Presentation of the Theotokos, Christmas, Circumcision, Epiphany, Presentation of Jesus, Annunciation, Nativity of St. John the Baptist, SS. Peter and Paul, Transfiguration, Repose of the Theotokos, and Beheading of St. John the Baptist.

The great diversity in relation to the saints and scripture passages which characterizes other parts of the menologion is not true of the major festivals. The lections used were virtually the same in all the MSS accessible for my investigation. Rarely a different passage appeared. The MSS regularly omit all of the text for two of the festivals and refer to some other place in the lectionary for the readings. On the other eleven days the text is consistently given for each liturgy and for three matins, a total of fourteen lections. Reference to the other eight lections is the constant practice.

The lectionaries agree with each other to a remarkable extent in the lections read at the major festivals. A large percentage of the variants are read unanimously or by an indisputable majority; very few variants are read by a large minority. On the basis of the variants listed in the foregoing discussion, a "lectionary text" could be reconstructed.

Lack of uniformity displays itself in the type of text found in the fourteen lections. Six of the smaller lections (four

happen to be from Matthew) have colorless K^{x} texts. The text of the sixty-four verses of Luke 1 is very similar to that of certain MSS written by Theodore Hagiopetritis. The text of John 19 is closely related to that of family Θ, although, for the most part, the poor relations of that family afford the best support. The relationship between von Soden's I^{φ} and the lectionary text emerged most conspicuously in the lections from Luke 2 and 9 and Mark 6, but it came to light in other lections also. 7 ($I^{\varphi b}$) and 71 ($I^{\varphi r}$) are the individual MSS in closest agreement with this part of the lectionary text. $I^{\varphi b}$ and ^{r} support the lectionary text more consistently than $I^{\varphi a}$ and ^{c}. This I^{φ} agreement is, in general, much the same as that found by Paul Schubert in the Markan week days. In most of the text which does not agree closely with the Textus Receptus, I^{φ} is the strongest element.